

been called to labor in the ministry from the various walks of life,—that they professed to preach, and do give instructions to the people by the inspiration of the Holy Spirit as did the Apostles anciently; while accredited ministers of the so-called Christian Churches were rushed in at one end of a college, there, crammed with man's theology, and run out at the other end, fully prepared for the ministerial merchandizing of the age; illustrated the difference between the Gospel as taught by the Elders of Israel, and the doctrines as taught by the hireling clergy.

Sang hymn, "Let Zion in her beauty rise." Benediction by Elder D. Milne.

2 p.m.

Choir sang, "Once more we come before our God." Prayer by Elder A. Rankin, Prest. of the Glasgow Branch. Singing, "Arise, Oh glorious Zion." The sacrament was administered by Elders Milne and Rankin, after which Elder Miner presented the general authorities of the Church in Zion, and local Priesthood, who were sustained by unanimous vote. The financial and statistical reports were then read by Prest. Macdonald, and fully approved. The Traveling Elders were then assigned by Prest. Macdonald, as follows: Elder D. Milne to labor in Forfar, Aberdeen and Perthshire; Elder D. S. Macfarlane in Ayr, Renfrew, and that portion of Lanarkshire south of the Clyde; Elders Aaron J. Macdonald and J. Allen to labor in Sterling, Linlithgow and Dumbartonshire; Elders G. Meldrum and A. Watson, in Fife, Kinross, Clackmanan, and North Haddingtonshire; A. F. Macdonald, Jun., to continue his labors in the West Highlands, and A. Miner to labor temporarily in the Glasgow Branch and vicinity. Prest. Macdonald then requested the Saints to become co-workers with the Elders in their labors.

Elder David Milne said he was pleased to meet with them to surround the table of the Lord, which is a great blessing to all who attend this ordinance worthily, esteemed it a privilege to be accounted worthy to preach life and salvation to the people;

spoke of the wickedness of the world, and its growing evils, that the Gospel was the message of salvation, which would deliver from these evils all who would obey it, exhorted the Saints to render obedience to the requirements of God, as their first duty, and not to covet the gold, and the silver, the houses and lands which belong not to man, but to God, who hath promised that all these things which are necessary shall be added to those who do the works of righteousness; but to honor that agency which belongs to man, using it for God's glory and personal salvation; testified to the restoration of the Gospel by an holy angel, and of the mission of the Prophet Joseph Smith, and the fulfillment of his prophetic declarations.

Choir sang, "Praise God from whom," etc. Benediction by Prest. Macdonald.

6 30 p.m.

Singing, "Come Oh thou king of kings." Prayer by Elder D. S. Macfarlane. Singing, "From all that dwell below the skies:" after which, Elder A. Miner spoke upon the dual nature of man, and the philosophy of the Gospel, as being the means whereby the spiritual nature of man was enabled to triumph over the physical, and the whole being become sanctified to God.

Prest. Macdonald said he had been highly pleased with the instructions which had been given to the Saints—then briefly spoke upon the unsoundness of the social fabric of Babylon, and contrasted therewith the social organization of the Saints of God, showing that the latter was based upon the truths of heaven, and the effects thereof were manifested in the elevation of their social condition, their unity, and brotherly love; while the results of the former are depressing, tyrannical, and soul-destroying; exhorted the Saints to faithfulness in their labors, and promptitude in the discharge of duty, to make every effort tending to their deliverance from Babylon, and the gathering to Zion. Conference closed by singing, "Come let us sing an evening hymn, etc." Benediction by Elder George Meldrum.

AARON J. MACDONALD, Clerk.

GOOD.—“A beautiful day, Mr. Jenkins,” said Squibbs. “Yes, very pleasant, indeed,” “Good day for the race.” “Race, what race?” asked Jenkins. “The human race!” shouted Squibbs. “O, go along with your stupid jokes,” said Jenkins, “get up a good one, like the one with which I sold Day.” “Day? what Day?” “The day we celebrate.”

A certain divine, who was more eminent in his day for the brilliancy of his imagination than the force of his logic, was preaching on the “Ministry of Angels,” and in the peroration he suddenly observed—“I hear a whisper.” The change of tone startled the deacon, who sat below, from a drowsy mood, and springing to his feet, he spoke, “I guess it's the boys in the gallery.”

POETRY.

MY PRAYER!

“As for me I will call upon God; evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice.”—Psalm lv., 16, 17.

When'er oh Lord my heart swells high
With pride of life, and sin's wild choice;
Wilt thou thy Spirit give—that I
May ne'er be wrecked by siren's voice!

When'er oh Lord my heart forgets
To trust in thee, to bless thy name;
Wilt thou not fill with sore regrets,
Chasten, then turn me back in shame!

When'er oh Lord with longing gaze
I from thy cause would seem to fly;
Wilt thou not then in mercy raise,
A barrier like the midnight sky!

When'er oh Lord I grieve thee more,
By half denial of thy way;
Wilt thou not check in haste—before
Apostate, marks its fatal stay!

When'er oh Lord in life or death,
I ask, do thou incline thy ear;
Wilt thou not give me dying—breath,
To speak thy praise, thy mercy near!

When'er oh Lord I pass away,
And earth is as “a tale that's told;”
Wilt thou in heaven's eternal day,
Unbar for me its gates of gold!

H. W. N.

DIED.

ROACH.—At Abertillery, Mon., on Nov. 22, 1877, of consumption, Reuben, son of Daniel and Jane Roach, aged 18 years, 2 months, and 10 days. He was baptized in the Cheltenham (Gloucestershire) Conference when 8 years old; he held the Office of an Elder, was faithful in the performance of all his duties, led a most exemplary life, and died, beloved and respected by all who knew him, in the hope of a glorious resurrection.—Utah papers please copy!

LEACHBROOK.—In Montpelier, Bear Lake County, Idaho, December 2, 1877, of paralysis, Henry Leachbrook, aged 78 years. Deceased was born in Korkham, Sussex, England; emigrated to Utah in the year 1866.—“News.”

CORNISH.—At Franklin, Idaho, December 12, 1877, William Cornish, aged 72. Deceased was born at Kinkarboy, Ballydoon, Isle of Man; baptized in 1841, and labored in that island until 1846; sailed for New Orleans, then lived in St. Louis and other places, came to Salt Lake Valley in 1855.—“News.”

RICHARDS.—At Farmington, Davis County, December 15, 1877, of inflammation of the bowels, aged 20 years, Hyrum Franklin, son of Franklin D. and Rhoda Foss Richards. Deceased was ordained into the 56th Quorum of Seventies, April 23, 1876.—“News.”

GILLIES.—On the State Road, near S. L. City, December 12, 1877, Susan, daughter of John and Margaret Gillies, aged 9 years and 5 months, of diphtheria.—“News.”

JAMES.—In the 16th Ward, December 16th, of old age, Joseph James, aged 79 years. Deceased was born in the parish of Llanvers, Pembrokeshire, South Wales; embraced the Gospel in 1847, emigrated to Utah in 1854.—“News.”

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

REFLECTIONS UPON THE "UTAH WAR." THE REACTION. CURRENT OPINION, AS EXPRESSED BY THE LEADING JOURNALS OF EUROPE AND AMERICA.

(By Edward W. Tullidge.)

That the Mormons would have fought, that they would, in the language of their leader, have made a "Moscow of Utah," and a Potter's Field of every cañon, had the United States pushed the issue to extermination, there can be little doubt, knowing how terribly so large a number as 75,000 or 80,000 earnest religionists could have avenged themselves, at that day, in those far-off mountains and valleys.

But the opinion expressed to Van Vliet, relative to the reaction which would come in the public mind over Utah affairs, and his fixed resolve, if possible, to prevent the shedding of blood, as declared in that conversation, and still more emphatically pronounced in all his orders to Lieut. Gen. Wells, best denote what was Brigham's policy and first desire. True, it had been as much as he could do to keep his people from fighting the "enemy," notwithstanding the "enemy" was the United States. A

quarter of a century's injustice had fired them with an indignation that made them feel a superhuman strength. But though the founder of Utah had resolved to conquer the issue, he had no wish to lose the nucleus of a nationality which his people had evolved in their isolation.

Why then this second exodus? Why? It was the very backbone of Brigham's triumph. As great a triumph was in that exodus as in any battle the great Napoleon ever fought. It was in fact the exodus which forced the "reaction." It carried such an overwhelming power, that it became like an irresistible impulse in the public mind. Not only was this so with the American people, but it was so with every nation in Europe. Deep sympathy, blended with a mighty admiration, was felt for a people who could at once dare a war with the United States in defence of their religious cause, and rise to such a towering heroism as to sanctify their act by

a universal offering of their homes for sacrifice. This was no common rebellion. These were no unworthy rebels. No rude defiers of "the powers that be" were they; their act placed them on a level with the men who won the independence of America; their women were fitting mates of the mothers, daughters, and sisters of the revolution.

The London *Times* called the Mormons a nation of heroes. It said:

"The intelligence from Utah is confirmatory of the news that came by the last steamer. This strange people are again in motion for a new home, and all the efforts of Governor Cumming to induce the men to remain and limit themselves to the ordinary quota of wives have been fruitless. We are told that they have left a deserted town and deserted fields behind them, and have embarked for a voyage, over 500 miles of untracked desert, to a home, the locality of which is unknown to any but their chiefs. Does it not seem incredible that, at the very moment when the marine of Great Britain and the United States are jointly engaged in the grandest scientific experiments that the world has yet seen, 30,000 or 40,000 natives of these countries, many of them of industrious and temperate habits, should be the victims of such arrant imposition; Does it not seem impossible that men and women, brought up under British and American civilization, can abandon it for the wilderness and Mormonism? There is much that is noble in their devotion to their delusions. They step into the waves of the great basin with as much reliance on their leaders as the descendants of Jacob felt when they stepped between the walls of water in the Red Sea. The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion; but these western peasants seem to be a nation of heroes, ready to sacrifice everything rather than surrender one of their wives, or a letter from Joe Smith's golden plates."

The following from the New York *Times* will give a specimen of what the American press generally said upon the subject:

"Whatever our opinions may be of Mormon morals or Mormon manners,

there can be no question that this voluntary abandonment by 40,000 people of homes created by wonderful industry, in the midst of trackless wastes, after years of hardships and persecution, is something from which no one who has a particle of sympathy with pluck, fortitude, and constancy, can withhold his admiration. Right or wrong, sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world. After this last demonstration of what fanaticism can do, we think it would be most unwise to treat Mormonism as a nuisance to be abated by a *posse comitatus*. It is no longer a social excrescence to be cut off by the sword; it is a power to be combated only by the most skilful political and moral treatment. When people abandon their homes to plunge with women and children into a wilderness, to seek new settlements they know not where, they give a higher proof of courage than if they fought for them. When the Dutch submerged Holland, to save it from invaders, they had heartier plaudits showered upon them than if they had fertilized its soil with their blood. We have, certainly the satisfaction of knowing that we have to deal with foemen worthy of our steel. * * *

If the conduct of the recent operations has had the effect of strengthening their fanaticism, by the appearance of persecution, without convincing them of our good faith and good intentions, and worse still, has been the means of driving away 50,000 of our fellow citizens from fields which their labor had reclaimed and cultivated, and around which their affections were clustered, we have something serious to answer for. Were we not guilty of a culpable oversight in confounding their persistent devotion with the insubordination of ribald license, and applying to the one the same harsh treatment which the law intends for the latter alone? Was it right to send troops composed of the wildest and most rebellious men of the community, commanded by men like Harney and Johnston, to deal out fire and sword upon people whose faults even were the result of honest religious convic-

tions? Was it right to allow Johnston to address letters to Brigham Young, and through him to his people, couched in the tone of an implacable conqueror towards ruthless savages? Were the errors which mistaken zeal generates ever cured by such means as these? And have bayonets ever been used against the poorest and weakest sect that ever crouched beyond a wall to pray or weep, without rendering their faith more intense, and investing the paltriest discomfords with the dignity of sacrifice? * * * We stand on the vantage ground of higher knowledge, purer faith and acknowledged strength. We can afford to be merciful. At all events, the world looks to us now for an example of political wisdom such as few people, nowadays, are called on to display. Posterity must not have to acknowledge with shame that our indiscretion, or ignorance, or intolerance drove the population of a whole State from house and home, to seek religious liberty and immunity from the presence of mercenary troops, in any part of the continent to which our rule was never

likely to extend."

The famous African explorer, Captain Burton, of the British army, closing his description of the great man who took his people successfully through that crisis, gives us the following suggestive passage in his "City of the Saints":

"Such is His Excellency, President Brigham Young, "Painter and Glazier" (his earliest craft), prophet, revelator, translator and seer; the man who is revered as king or kaiser, pope or pontiff, never was; who, like the old man of the mountain, by holding up his right hand could cause the death of any man within his reach; who, governing as well as reigning, long stood up to fight with the sword of the Lord, and with his few hundred guerrillas, against the then mighty power of the United States; who has outwitted all diplomacy opposed to him; and, finally, who made a treaty of peace with the President of the great Republic, as though he had wielded the combined power of France, Russia, and England."

[TO BE CONTINUED.]

GOOD-WILL TOWARDS MEN.

Of real charity as a habit of judgment, of sincere good-will towards men not connected with us by ties of nature, love, or self-interest, how few of us know anything, or care to learn what we do not know! Christianity is the religion, of all that ever came upon the earth, which is founded most expressly on this virtue of good-will. If it is not charity, it is nothing; and there is scarcely a chapter in the New Testament which cannot be made to yield an injunction to cultivate brotherly love, either openly enjoined or conveyed by implication. But of all religions—not even excepting the Mohammedan with its fierce sectaries and fanatic Wahabees—there is none where intolerance, that is want of charity, has been so widely practiced; none where man has been made so cruel, more full of ill-will to man—always, be it remembered, on the plea

of honor to Him who was the Prince of Peace and the God of Love; none where orthodoxy has been more tyrannical, dissent more aggressive, doctrine more fanatical; none where the precepts of the loving, gentle founder have been set aside in favor of the self-created absolutes of men calling themselves and their churches His followers and disciples. This, so far as relates to the uncharity reigning over religious and speculative opinion; the tale of the infamies and persecutions which have taken place in these two domains of human thought being greater than we care to enumerate.

But more than this: in our social lives, our private judgments, and not only in our theological opinions, how little charity we find among men! how little sincere good-will one to the other! Bearing the burdens of those who are heavy laden, and rejoicing

with those who are glad, are beautiful things to listen to on a Sunday morning in church, or to read in the Bible by the evening light. They create a fine sentimental glow that does duty with the majority for the real thing, the living light; but in practical life we have as little to do with the one as with the other; and think ourselves justified in this divergence between faith and practice. We avoid as much as possible the presence of those who require help, and the success of our friends and neighbors is more apt to produce envy than rejoicing. The poor relations who are always wanting to be bolstered up with loans that mean substantively gifts, do not find our street doors standing hospitably open for the reception of their sorrows and the relief of their needs; and when we ourselves are limping, foot-sore, weary and threadbare, it is not often that we are honestly glad to note the purple and fine linen, the dainty food and the luxurious carriage, with which our former comrade, or it may be subordinate, has blessed his prosperous life. We take a harsh view of that poor relation's part by which he has come to want. We grimly profess ourselves disbelievers in the doctrine of unmerited misfortune, incredulous of the superstition of persistent ill-luck; we say that a man's own conduct alone commands success or snarles failure, and we say it with unction, we who have been successful, and have put failure as a worm beneath our feet, incapable even of turning. Why, then, should we be taxed to supply out of our hard earnings the deficiencies which have been wantonly created by folly or something worse? What business had Edward to speculate in mines?—had John to marry on love and nothing a year?—had Jane to listen to hope that had no root, and to believe in prospects that could never be consolidated into realities? They made their own beds of thorns and briars; why should we, who had no hand in that disastrous process, and who have kept ourselves soft and warm without their help, have to spend our strength in blunting the one, removing the other?

Yet real good-will towards men—real, not a sham—would make it plea-

sant to us to give pleasure, would make it a gain to be the cause of gain. There is nothing Utopian or impossible in this; unless, indeed, practical Christianity be Utopian all through. Religion is not a thing for Sundays only, like the best bonnet and the extra sweet; if anything at all, it is a vitalising influence for every day and every action, and nothing is too trivial which might not be ennobled, purified and beautified by its spirit.

And how much good-will do we show towards men in our ordinary judgments passed on their actions, their persons? If for one six months we would all bridle that unruly member of ours, the tongue, refrain from lying and alandering, evil speaking, and dark suspicion, we might then have a better idea of what the kingdom of Heaven would be like than we have now. As things are, we are no better in spirit than a pack of snarling wolves fighting and rending each other for prey and supremacy, in no respect like brothers acting in concert and with good-will for the welfare of all alike. If there are two ways of looking at character and action—and there always are two ways—we take the worse, and assume the evil we do not know. It would seem to most of us as weak and childish ignorance of life to believe in the simplicity of virtue, touching men and their motives; and we call him who is most profoundly steeped in cynicism and distrust the one who knows mankind and society the most thoroughly, and whose learning has been of the truest kind. "Virtue itself 'scapes not calumnious strokes," and the unknown is always the reviled, if also in another sense the "magnificent." We say more in dispraise of each other than we can say in praise, and the majority vote for suspicion of their brethren, known or unknown, rather than for trust and faith. If it is silly to be all "gush" and romantic confidence, to take all men at their own valuation, and to have neither guard nor caution over our lives and possessions, it is infinitely illiberal, not to say unchristian, to think evil as of course, and to let the balance of our judgment incline ever to the side of condemnation.—*Public Opinion.*

"EVIL," IN THE DIVINE ECONOMY.

Much of the skepticism that characterizes the present age of investigation and independent thought, is the natural consequence of false theology. Most of the "religious notions that are scoffed at by the infidel, and which, form the chief subjects for his ridicule, are only the theories of men who have "run before they were sent," or, in other words, taken to themselves that right to expound and declare the things of God which can only be conferred by Divine authority. Having nothing for a guide but the dead letter of ancient scripture, and the uninspired dogmas of the ecclesiastical institutions with which they are connected, they enunciate great inconsistencies with the utmost gravity and in unnatural tones, exciting to disgust or laughter the unbeliever who hears and rejects their vagaries.

The following paragraph, which we extract from a letter to the *New York Sun*, by a graduate of a college, illustrates this subject, and shows how the seeds of skepticism are sown by the very hands which undertake to point out the way of faith and salvation.

"God, we are told, made the world, and all things from the first were subject to his will. Now, if a Serpent or a Satan overturned His plans, why, being omniscient, did He make this thing or person? And if it were possible to get the better of God, was not the conqueror stronger and wiser than He?"

Now, there is nothing in the Scriptures, if left untouched by the teachings of spurious theology, which conveys any such idea as expressed in the above extract. The introduction of evil into the world cannot be shown to be in contradiction to the plans of the Almighty. Taking the story of "the fall," literally, as told in Genesis, which we shall not here attempt to strip of its allegory, there is no such inconsistency expressed.

The existence of evil in any form seems to be a puzzle to the student of the Divine economy, and its origin has formed the subject of many animated, not to say belligerent, de-

bate. It should be understood that a comprehension of evil is absolutely necessary to the education of the immortal spirit. That without a knowledge of the opposites to these eternal principles which conduces to the happiness of the soul, the good things of the universe cannot be properly appreciated. Evil and good, in the abstract, are co-eternal. They are not creations, but are developed in beings by circumstances and influences and surroundings. "There must needs be an opposition in all things." And this world was evidently designed as a place for probation—proving, testing, trial, that the beings inhabiting mortal bodies may be brought into contact with opposing principles and forces, so that they may show whether they will choose the good and refuse the evil; whether they love light rather than darkness; whether they will drink in of the influences that flow from above and repel those that emanate from beneath; or *vice versa*.

In the presentation of evil to our first parents, the Adversary, or Satan, did nothing that militated against the Divine plan, and in partaking of that which introduced death into the world no scheme of the Almighty was frustrated or changed in any degree. The grand object of the sufferings and sorrows, and darkness and gloom, and the final death experience of this mortal life, is to make the beings who pass through them acquainted with their nature and effects, and with the great truth that those conditions are the inevitable result of the violation of the laws of the Great Father of all, which are based upon principles eternal, unchangeable and indestructible.

To do anything which will bring under the dominion of Death a being capable of continual existence, is a transgression of the laws which belong to the spheres of immortality. They all tend to promote life and perpetuate it. The pair in Eden were warned of the consequence of a certain course, and commanded not to

take it, but were left free to act on their own volition. They fell, and in their fall entailed upon their posterity, by natural inheritance, the weakness which admits suggestions of evil, and the taint which results in dissolution of the body. But this only opened the way for immortal spirits to obtain, through the medium of a body subject to the influences of the lower spheres, a knowledge of the eternal opposites to the life and bliss of the perfected realms of immortality and endless day. Then through the infinite atonement of the Savior, they will all, without exception, be redeemed from the effects of the transgression in the garden, and stand on their own merits, to be judged "according to the deeds done in the body," viewed in the light of their varied circumstances and opportunities, to the perfect satisfaction of eternal justice, without infringement upon the claims of everlasting mercy.

And thus out of seeming evil the Father will bring good, as he brought order out of chaos in the beginning, and called light out of the depths of darkness. His plans were laid for

the benefit of the whole race of man. He "determined the times before appointed and the bounds of their habitation." The Powers of Evil, who work according to their disposition and desires, only aid in the accomplishment of His great designs. And the results of the acts of all beings, visible and invisible, are in His hands, and when the scheme of human redemption concerning this little globe—one out of the myriads of His creations—is fully completed, all His sons and daughters who have passed through their probation upon it, and have become established in the condition and glory for which they have proven themselves best adapted, will see that there has been no destruction of His plans, no overturning of His purposes, but in the language of the Book of Mormon, will exclaim, "All things have been done in the wisdom of Him who knoweth all things." And every knee will bow, and every tongue confessing that Jesus is the Lord, to the glory of God the Father, will gladly obey His laws, and follow in His footsteps and pattern after His works throughout the eternal ages.—*Deseret News*.

A M E N .



The response of Amen to a prayer or a discourse is an ancient custom, and has the sanction of divine instruction as well as long usage. "And all the people shall say, Amen," was the word of the Lord to ancient Israel, when the law was read and when certain blessings and cursings were pronounced. It is a sign of assent. It is *vox populi* in harmony with *Vox Dei*. It expresses in one word the sentence, "So may it be."

In the early days of the Church of Jesus Christ of Latter-day Saints, it was in frequent use both in the public congregation and in the family circle. When the truths of the Gospel were portrayed under the influence of the Spirit of inspiration, the people's united voice said, Amen, at the close. And when the opening prayer was offered in the congregation, or the

benediction was pronounced at the close of the services, when the sacramental emblems were blessed or a sick person received the administration of the ordinance of the Church, a hearty Amen, endorsed the prayer and confirmed the blessing, and speaker and hearer united in spirit and in faith by the enunciation of the word. When the head of the household bowed in the family circle, in worship of the Giver of all good, or invoked the divine benison on the family meal, all present reverently and audibly uttered Amen!

The custom is not abolished by any means. But still the response is now usually given so silently as scarcely to be heard. Why should this be so? No one should be ashamed of speaking aloud the genuine feelings of the heart, even if others are near by who may not unite in the sentiment. There is

power in the word, uttered by a congregation in unison with the preacher or the person acting as the mouthpiece in prayer for the multitude. It is encouraging also to a speaker to hear that his utterances are endorsed by his auditors. It is in accordance with the genius of the Gospel, and ought not to be allowed to drop into disuse.

Let it be spoken freely, reverently, unitedly, without shame and without fear of ridicule. But it should be used in wisdom, not to cause interruption or confusion, nor in a boisterous or declamatory manner. The inter-

jectional exclamations of the camp meeting and revival excitement, are unseemly and foreign to the order, peace and decorum that should prevail in all the churches of the Saints. But at the proper time, and in the proper place, at the close of sermon, prayer, blessing or administration, if the words of the speaker find an echo in the souls of the hearers, then "let all the people say, Amen," and say it heartily and freely, with the voice and lips as well as the spirit and the understanding.—*Deseret News*.

Our spirits are the urns that sprinkle beauty on the world.

Character is very much like cloth in one respect. If white it can be dyed black; but once blackened, it cannot be dyed white.

A PUZZLED DUTCHMAN.—A Wisconsin secular paper contained the following good story:—One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject for baptism. In the course of his remarks he said some believed it necessary to go down into the water and come up out of it to be baptized; but this he claimed to be a fallacy, for the proposition "into" of the Scriptures should be rendered differently, for it does not mean *into* at all times. "Moses," he said, "we are told, went up *into* the mountain, and the Savior was taken *into* a high mountain, etc. Now, we do not suppose that either went *into* the mountain, but *unto* it. So with going down into the water—it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring." He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express their thoughts. Quite a number of the brethren arose and said they were glad they had been present on the occasion; and they were pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:—"Mr. Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some dings I never could pelief before. Oh, I ish so glad dat *into* does not mean *into* at all, but shust close by, or near to, for now I can pelief manish dings vot I could not pelieve before. We read, Mr. Breacher, dat Taniel was cast *into* the den of lions, and come out alive! Now I nefer could pelief dat, for de wilt peasts would shust eat him right off; put now it is ferry clear to my mint. He vas shust close by, or near to, and tid not get *into* de den at all. Oh, I ish so glad I vash here to-night! Again, we reat dat de Hebrew children vas cast *into* de firish furnace, and dat dir alwaysh looking like a peeg story too, for dey would have been purnt up; but it ish all plain to my mint now, for dey were shust cast near by or close to de firish furnace. Oh, I vash so glad I vash here to-night! And dear Mr. Breacher, it ish said dat Jonah was cast *into* de sea, and taken *into* a whalesh pelly. Now, I nefer could pelief dat. It alwaysh seemed to me to pe a peeg feesh story, put it ish all plain to my mint now. He vash not *into* de whalesh pelly at all, but shust shumt on to his pack and rode ashore. Oh, I vash so glad I vash here to-night! And now, Mr. Breacher, if you will shust explain a bassage of Scripture, I shall pe, oh so happy, dat I vash here to-night! It saith de vicked shall pe cast *into* a lake dat purus with fire and primahtone alwaysh. Oh, Mr. Breacher, shall I pe cast *into* dat lake if I am wicked? or shust close py or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall pe cast only shust py a good way off, and I will pe so glad I vash here to-night.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 21, 1877.

FAMILY OPPOSITION.

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ONE of the most unpleasant things on earth is contention or division—men and women sour under its influence even when temporary, but when it becomes chronic in a nation or family, when it is a settled and decided condition of being, all the spring and elasticity of life, inherent or cultivated, perishes and withers by its power; wherever it takes possession it produces blight and barrenness, whether it commenced in trifles or was the result of deep-seated principle, the same result is inevitable; when persisted in, it is the foe of friendship, the enemy of affection, the death of love—disorganization follows in its wake as cheerless winter follows on the heels of summer, but unlike this, no power wakes again to resurrection the balmy spirit of returning spring.

A nation divided against itself is an easy prey to the invader; a family divided against itself cannot stand; no edifice can be built on a shifting foundation, nor can a system be established on uncertainty of principle or profession; tyranny may produce grand results by the pressure of unanimity, while lawless liberty creates no coherence, but is an abortion and abortive on every hand.

Principles of the most lofty character are only valuable as they become practical; the finest theory of a seraph is valueless when brought into contrast with the common sense experience of a wayfaring man; an ideal which is impracticable will never save the nations from destruction; the culture of its intellect, its reason and its tongue, will never obliterate its cheerless outlook or solve its pressing problems; the cold and chilly atmosphere of schools must be warmed to life by soul, be nourished by inspiration, and put into practice by conferred authority; yet even then men may look for fruit when the season is untimely, social truths may produce momentary social disorder, religious truth may evoke the genii of persecution, and Christ himself may find his Calvary with his crown.

In looking through the microscope of local circumstance, a blessing may appear to be a curse, but the wide sweep of a telescope ranging through a life or age discerns a rounded whole. The processes of education are subtle, and oft beyond the common observer's reach, yet nations have sprung to freedom by the patriot's grave, and the lurid flames of religious persecution have lit

the way to religious liberty. The revelation of the Gospel brings to its recipient its perennial benediction of immortal peace, yet "a man's foes are they of his own household," and the calm and majestic Prince of Peace declares, "Think not I am come to send peace on earth, I came not to send peace, but a sword; I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law." (Matt. x, 34, 35.) Because of this declaration superficial men have denounced the introduction of those saving principles, and made religion the stalking-horse and quick excuse for gross contention and decided crime; but do the conditions prophesied indicate the results of general acceptance and practice of the Truth? Or is it not implied in harmony with other prophecies, that while peace shall be the heritage of the obedient, the disobedient will so far forget themselves as to inaugurate a condition of one-sided war? "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake; and the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death." (Matt. x, 16—21.)

It might not surprise us to find national prejudice fostered by kingcraft, hounding men on to animosity and death; it might not surprise us to see religious faction (local or otherwise) lead its votaries under so forceful an influence on to persecution and extermination, but who would look or prophecy that in the sacred circle of Home, in the warm associations of kindred blood, among those whom every tie would seem to bind together, the spirit of antagonism could so far be cultivated? Unless experience had demonstrated so unpalatable a truth to our own experience, would we not look at so direful a prospect as the promise and prophecy of a monomaniac, instead of it being the far-reaching inspiration of a gifted soul?

Testimony in abundance can be found to illustrate an eternal truth. There are thousands of instances in connection with the Church of Jesus Christ of Latter-day Saints, where this family opposition exists—here a wife against the husband, and there the husband against the wife, parents against the children, and children against the parents. To those on the opposition, "Mormonism" is a very "bitter pill," it is "a disreputable system," a "system of deception," it is without a solitary redeeming virtue; its Alpha and Omega the gratification of the passions, and its essential spirit that of bondage to "a one man power;" its intelligent believers and students may resent these ideas "from the rising of the sun to the going down thereof;" they may be illustrations of its power in a blameless life, and be in all respects "beyond suspicion and above reproach," yet they are the inevitable victims of prejudice, and family relations only tolerate their presence; when to be everything different to this, would present no barrier to the social amenities of life, but welcome everywhere would wait upon their footsteps and their presence. Otherwise good wives, make life unpleasant for an acknowledged, kind, and faithful husband; otherwise good husbands, make life intolerable to a true wife and perfect mother; both deprive children of home enjoyment, and that consideration

which integrity to ennobling truth should command—at least at home. We allow ourselves on all hands to create victims; when unity of action and common fidelity would make a little heaven on earth. The Prophet asks, "How can two walk together except they be agreed," yet Paul the diplomatist, puts it in this wise, "But to the rest speak I, *not the Lord*, if any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away, and the woman who hath a husband that believeth not and if he be pleased to dwell with her let her not leave him; for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband;" yet many circumstances have occurred in this dispensation consequent on the gathering, where Paul's advice would have been altogether out of place and unmarked by wisdom. In this gathering is involved the fulfilment of that prophecy which says, "I will take you one of a city and two of a family, and I will bring you to Zion, (there) I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding." (Jer. iii, 14, 15.) Now *when the Lord does this*, Paul's advice will be superseded, and those thus gathered shall "rejoice in the abundance of peace;" God "will be the God of all the families of Israel, and they shall be my people;" Jer. xxxi, 1. After having according to prophecy "Set the solitary in families;" Psalms lxviii, 6, and "Made him families like a flock;" Psalms cvii, 41. the spirit of union will dwell there, animated by one spirit, seeking one end, having one life, the blessing of Abraham will be filled, "in thee shall the families of the earth be blessed."

These may not be the old families, the old organization by virtue of repulsion may have become dissolved, the small or large section thereof in the pursuit of truth and peace may have been unable to win to harmony, those whom a thousand associations have made dear unto them, yet family organizations will continue, compounded of measurably new element may be, yet by virtue of the deathless power of an eternal principle; in the *re distribution* it shall come to pass, "And every one that hath forsaken houses or brethren, or sisters or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Matt. xix, 29.

H. W. N.

APPOINTMENT.—Elder Frank A. Jennings is appointed to labor in the Newcastle and Durham Conference.

ABSTRACT OF CORRESPONDENCE.

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Elder David James, writing from Salt Lake City, says:—
"I never saw the people as a whole more united, or working for the erection of Temples, etc., with greater zeal than they are doing now. The Twelve are also trying to increase interest in the emigration fund, by having all who are able, to pay up their indebtedness, and may-be before next season donations will be solicited from others, so that some now in bondage will be delivered from Babylon, and brought to these valleys the coming year; at the same time

I am satisfied that many who would willingly make sacrifice of many comforts, and donate to assist in gathering the poor, have been discouraged from doing so by the apostasy of some of those who come yearly to Zion. The time now consumed in getting here is so short, that they do not experience the hardships which were incident to the time and way in which we journeyed when we came here; they are not prepared for the change from old traditions and methods of living, to those of a new country like this; if they are not met at the station when they arrive, and then set down in precisely the same condition of things as they had left only a few days previously, they become immediately discouraged, and wish they were back among the leeks and onions of Egypt. How different this to our experience—we had to spend from seven to ten weeks on a sailing vessel, travel two or three weeks on crowded steamboats, camp out on the western prairies for two or three months waiting for cattle and wagons, then begin a toilsome journey of 1,350 miles with ox-teams over rolling prairies, with mud axle deep for hundreds of miles, fording rivers, crossing rocky mountains, until foot-sore, weary, and hungry, we landed at last at the haven of our desired rest, costing us a journey of some six or eight months' duration, when we were able to rejoice in the luxury of a cold potato, and to feel glad that we had been delivered from Babylon, and deemed worthy to come up through much tribulation. If the Saints that now come up to Zion could only appreciate the blessings of having "a highway cast up for them," instead of traveling the way we did, they certainly would praise God and shout hallelujahs to his name for his great salvation wrought out for them."

Elder Warren B. Smith writes from Ackingthorp, Derbyshire, as follows:—

"I have often thought of the timely words of our worthy President, Joseph F. Smith, when directing the Elders to visit new grounds, and the stranger who had not yet heard the Gospel. He said that if the Elders would thus go out with holy desires and with prayerful hearts, they would be blessed, and though few converts might be the result, yet God would honor them—his servants. These were the inspired words, and this the promise of one of the modern Apostles, and to me they are just as true, just as reliable, and just as full of inspiration as any of the sayings of the ancient Apostles. Why not? Has not God appointed Prophets and Apostles in this day? Has he not endowed them with the same power, authority, and Priesthood? Have they not received the same Holy Ghost, the Spirit of God, that the ancient worthies possessed? Surely we can, with one accord, answer yes. Then if we do our part, the promise must be sure. Words thus spoken by inspiration can not—will not fail. Believing, then, that God would provide for, and protect those who would strive to disseminate the principles of the Gospel among men, and knowing also that in carrying out the counsels of those placed over me, I should be in the line of my duty, I have "invited myself, kindly but earnestly," to visit the families of strangers; at times they have turned a cold shoulder to my invitation, then at other times they have said, "come along, and we will make you welcome," and in going to such houses I have met a good feeling, they have seemed desirous to know how to be saved, and although I am a weak instrument, yet I have felt well in teaching the people—God has raised up unto me friends, strangers have taken me in, and when I have left them, they have put a shilling into my hand and bid me God speed. I have striven to

show them the truth, and I hope that some, if not all, the seed sown will germinate and bring forth fruit. I have only baptized five, and re-baptized one, since I have been here, but I am not discouraged, for I think I can see an opening for a greater work. A few nights ago brother Dunford and myself went to a village and engaged a room to hold meeting in, we then went from door to door, and we scarcely left a family without being notified of our meeting—we waited patiently, but no one came except a few children; but little did they know that we were the servants of God, sent to them with the message of salvation. Two or three nights later we visited service at the Primitive Methodist chapel; after they had got through with their meeting, we went to one of the chapel committee, and tried to get the building to hold our meeting, but got no decided answer, as the whole committee were not present. We then came out, and walked along the road with a number of them. I asked some questions, which led to quite an argument; we soon had a large crowd gathered to hear what we had to say; I took the liberty of bearing testimony to them in regard to the angel spoken of by John, Rev. xiv, 6, and in regard to Joseph Smith. This was more than they could stand, and they soon left us, yet I was thankful for this privilege, and trust the little time we spent together will not be in vain. There are many in this Conference investigating the doctrines we teach, and we are doing all in our power for the spread of truth, having all confidence in the Lord's blessing us in so doing. My brother Alma is now in the neighborhood of Chesterfield, he is very zealous in the work; we meet more or less opposition, but we know in whom we trust; Satan may rage, mobs may combine, nations may assemble their armies to fight against the people and work of God, but it will go onward and upward, and no unhallowed hand can stay its progress."

ORDINANCE WORK DONE IN ST. GEORGE TEMPLE, UTAH,

From Jan. 9th, 1877, to Sept. 20th, 1877, inclusive, at which time ordinances were suspended for Conference, etc., at Salt Lake City.

Baptisms for Health and the Living.....	401
" for the Dead	23989
Endowments (living) Males.....	424
" Females.....	520
" (dead Males.....	4204
" " Females	6460
Ordained (living) High Priests	7
" " Elders.....	264
" " (dead) Elders.....	4085
Sealing (living) Female to Male.....	356
" " " ".....	3352
" Children to Parents.....	174
" " " ".....	94
Adoptions (living)	25
" " " ".....	28
(Second) Endowments (living).....	179
" " " " ".....	130

No. of work-hands per day—Males, 27; Females, 24. Hands for cleaning the House, once per week—10 to 20.

THANKS.—Temple Statistics are presented by the favor of Elder A. F. Macdonald, Pres. of the Glasgow Conference.

HOME CORRESPONDENCE.

Nottingham, Dec. 24, 1877.

Elder H. W. Naisbitt.

Dear Brother, —I received your very welcome epistle, and was glad to learn that all the boys are well, for I can assure you that to me it is a sweet morsel to hear of the welfare of you or any of my brethren from Utah who are engaged in the ministry of this great Latter-day work, for I realize it is no small matter to be a minister of life and salvation sent unto a wicked and perverse generation, one so tightly bound with the bands of kingcraft and priestcraft, and every other craft which is not in accordance with the spirit of the work in which you and I with hundreds of others of our brethren are engaged at the present time; how different is our message to the people to that which is given by a hireling priesthood. But when ours is compared with the message that Jesus our Lord and Savior gave to his Apostles and to his Seventies before he sent them into the world how beautifully they agree in each particular; when reading the history and travels of the brethren engaged in the work of the ministry in the days of Jesus and also after his resurrection, there seems to be so many coincidences and circumstances surrounding us, that I really feel sometimes as if I was traveling with them; the same cause produces the same effect in our day that it did in theirs, and this is in accordance with the promise that was made by our master to his followers. Since our district meeting in Nottingham, on the 7th Oct., at which so many of our brethren from Utah were present, including yourself and bro. Nibley from the Office, brother Barratt and others representing the Liverpool, London, Sheffield and Newcastle Conferences, and the valuable instructions given and received by those present, I can in my travels see a greater interest manifested amongst the Saints, also a few strangers attend our meetings, and

some of them have testified to me that they are convinced of the truth of our doctrine and are desirous of having the ordinances attended to in their behalf, and we have baptized a few. I have been through the Lincolnshire part of the Conference and I can say truly that I found some as good Saints as I ever associated with. I know that the Lord will bless them and all who may assist in building up this Latter-day kingdom. After my trip in that part which was of 21 days' duration I returned to Nottingham, then went to Mansfield, while there I felt impressed to teach the necessity of them renewing their covenants by baptism, and on the Sunday we went to the baths and re-baptized 12, the overseers took great pleasure in making everything comfortable for us. A few gentlemen and ladies were allowed the privilege of being present. I do not know when I felt better than I did while officiating in this most ancient and sacred rite. We met together in the evening, and in public meeting re-confirmed and re-ordained them, talked on the nature of that which had been done, and tried to encourage and build up; I feel impressed to teach my brethren and sisters the old apostolic plan of dealing with offences, for they will come; if I consider a person has injured me is it not my duty to go and tell him or her of that before I name it to any other person, approaching the parties concerned in a meek, quiet manner? By pursuing a course like this we can get a better understanding of each other and in nineteen cases out of twenty it is probably only a supposed wrong on one side or the other; in my little experience I have found a supposed wrong to be worse in its effects than a real wrong, for a supposed wrong becomes larger every time we look at it; but if we have the moral courage men and women should have, we shall deal with all cases in the manner revealed by our